

THE IRISH PARLIAMENT'S MESSAGE.

TO the Nations of the World: Greeting! The Nation of Ireland, having proclaimed her national independence, calls, through her elected representatives in Parliament assembled in the Irish Capital on January 21, 1919, upon every free nation to support the Irish Republic by recognizing Ireland's national status and her right to its vindication at the Peace Congress.

Nationally, the race, the language, the customs and traditions of Ireland are radically distinct from the English; Ireland is one of the most ancient nations in Europe, and she has preserved her national integrity, vigorous and intact, through seven centuries of foreign oppression: she has never relinquished her national rights, and throughout the long era of English usurpation she has in every generation proclaimed her inalienable right of nationhood down to her last glorious resort to arms in 1916.

Internationally, Ireland is the gateway of the Atlantic. Ireland is the last outpost of Europe towards the West; Ireland is the point upon which the great trade-routes between East and West converge; her independence is demanded by the freedom of the seas; her great harbors must be open to all nations, instead of being the monopoly of England. Today these harbors are empty and idle solely because English policy is determined to retain Ireland as a barren bulwark for English aggrandizement, and the unique geographical position of this island, far from being a benefit and safeguard to Europe and America, is subjected to the purposes of England's policy of world-dominion.

Ireland today reasserts her historic nationhood the more confidently before the new world emerging from the war, because she believes in freedom and justice as the fundamental principles of international law, because she believes in a frank co-operation between the peoples for equal rights against the vested privileges of ancient tyrannies, because the permanent peace of Europe can never be secured by perpetuating military dominion for the

profit of empire but only by establishing the control of government in every land upon the basis of the free-will of a free people, and the existing state of war, between Ireland and England, can never be ended until Ireland is definitely evacuated by the armed forces of England.

For these among other reasons, Ireland—resolutely and irrevocably determined at the dawn of the promised era of self-determination and liberty that she will suffer foreign dominion no longer—calls upon every free nation to uphold her national claim to complete independence as an Irish Republic against the arrogant pretensions of England founded in fraud and sustained only by an overwhelming military occupation, and demands to be confronted publicly with England at the Congress of the Nations, that the civilized world having judged between English wrong and Irish right may guarantee to Ireland its permanent support for the maintenance of her national independence.

A Declaration of Independence

Adopted by the Irish Republican Parliament at Its First Meeting January 21, 1919.

WHEREAS, The Irish people is by right a free people;

And Whereas, For 700 years the Irish people has never ceased to repudiate and has repeatedly protested in arms against foreign usurpation;

And Whereas, English rule in this country is, and always has been, based upon force and fraud and maintained by military occupation against the declared will of the people;

And Whereas, The Irish Republic was proclaimed in Dublin on Easter Monday, 1916, by the Irish Republican army acting on behalf of the Irish people;

And Whereas, the Irish people is resolved to secure and maintain its complete independence in order to promote the common weal, to re-establish justice, to provide for future defense, to insure peace at home and good-will with all nations and to constitute a national policy based upon the people's will with equal right and equal opportunity for every citizen;

And Whereas, at the threshold of a new era in history the Irish electorate has in the general election of December, 1918, seized the first occasion to declare by an overwhelming majority its firm allegiance to the Irish Republic;

Now therefore, we, the elected Representatives of the ancient Irish people in national Parliament assembled do, in the name of the Irish Nation ratify the establishment of the Irish Republic and pledge ourselves and our people to make this declaration effective by every means at our command.

To ordain that the elected Representatives of the Irish people alone have the power to make laws binding on the people of Ireland, and that the Irish Parliament is the only Parliament to which that people will give its allegiance.

We solemnly declare foreign government in Ireland to be an invasion of our national right which we will never tolerate, and we demand the evacuation of our country by the English Garrison;

We claim for our national independence the recognition and support of every free nation of the world, and we proclaim that independence to be a condition precedent to international peace hereafter;

In the name of the Irish people we humbly commit our destiny to Almighty God, who gave our fathers the courage and determination to persevere through long centuries of a ruthless tyranny, and strong in the justice of the cause which they have handed down to us, we ask His Divine blessing on this, the last stage of the struggle which we have pledged ourselves to carry through to freedom.

The Parliament's Message to the Peace Conference

SIR:—As the accredited envoy of the Provisional Government of the Irish Republic, I have the honor to bring to your notice the claim of my Government, in the name of the Irish Nation for the international recognition of the independence of Ireland, and for the ad-

mission of Ireland as a constituent member of the League of Nations.

The Irish people seized the opportunity of the General Election of December, 1918, to declare unmistakably its national will; only in 26 (out of the 105) constituencies of the country was England able to find enough "loyalists" to return members favorable to the union between Ireland and Great Britain; for the remaining 79 seats the electors chose as members men who believed in self-determination; of these, 73, who now represent an immense majority of the people, went forward as Republican candidates and each of these Republican members has pledged himself to assert by every means in his power the right of Ireland to the complete independence which she demands, under a national Republican Government, free from all English interference.

On the 21st of January, 1919, those of the Republican members whom England had not yet cast into her prisons, met in the Irish capital in a National Assembly, to which as the only Irish Parliament *de jure*, they had summoned all Irish members of Parliament; on the same day the National Assembly unanimously voted the Declaration of Independence appended hereto and unanimously issued the Message to the Free Nations likewise appended.

The National Assembly has also caused a detailed statement of the case of Ireland to be drawn up; that statement will demonstrate that the right of Ireland to be considered a nation admits of no denial and, moreover, that that right is inferior in no respect to that of the new States constituted in Europe and recognized since the war; three members, Eamonn de Valera, Mr. Arthur Griffith and Count Plunket, have been delegated by the National Assembly to present the statement to the Peace Congress and to the League of Nations Commission in the name of the Irish people.

Accordingly, I have the honor, sir, to beg you to be good enough to fix a date to receive the delegates above-named, who are anxious for the earliest possible opportunity to establish formally and definitely before the Peace Conference and the League of Nations Commission now assembled in Paris, Ireland's indisputable right to international recognition for her Independence and the

propriety of her claim to enter the League of Nations as one of its constituent members.

I have the honor to be, Sir,

Your obedient servant,

SEAN T. O'CEALLAIGH.

*Delegate of the Provisional Government
of the Irish Republic and Deputy for the
College Green Division of Dublin.*

The Parliament's Letter to M. Clemenceau

SIR: On behalf of the Irish Nation, whose accredited representative I am, I beg to draw your attention and through you the attention of the Peace Conference, to the following statement with regard to Ireland:

Ireland is a nation which has exercised the right of self-determination in harmony with the principles formulated by President Wilson, and accepted by the belligerents as the only sure foundation for a world-peace. It is not only in the past that Ireland, generation after generation, has striven by force of arms as well as by all pacific means, to regain her national freedom. At the general election last December, the issue, and the only issue, placed before the Irish people was the independence of their country, and by a majority of more than three to one, the representatives elected by the constitutional machinery of the ballot-box are pledged to the abolition of English rule in Ireland. In none of the small nationalities with which the Peace Conference has hitherto occupied itself is the unanimity of the people so great; in none has the national desire for freedom been asserted so unmistakably and with so much emphasis. Following upon the general election, an Irish National Assembly has met; an Irish Republic has been constituted and proclaimed to the world; a President has been appointed, and with him Ministers to direct different Departments of State; a program of domestic policy has been issued; and an appeal has been addressed to the nations of the world to recognize the free Irish State that has thus been recalled to life. But while the national will has been declared and the mechanism of free

government is ready, the former is being stifled and the latter paralyzed by England's ruthless exercise of military power. The President is a fugitive; the Irish Parliament is forced to conduct its business in secret; the most elementary civil rights are abrogated; courts martial are sitting at every center; and the jails are filled with prisoners, victims of every brutality and indignity, whose only offence is that they have sought the freedom of their native land. It is in these circumstances that the Irish Nation, through me, addresses the Peace Conference.

Ireland manifestly comes within the scope of the principles that have been endorsed by the civilized nations, and it is for the application of these principles that the Peace Conference is now sitting. Ireland is weak; England is strong. Ireland in every possible way has asserted her right to freedom, which England, by sheer militarism, is intent now, as always in the past, to destroy. It is only by the exercise of tyrannical power that Ireland's right to freedom can be denied. It is to the great principle of national freedom, represented and embodied in the Peace Conference, that Ireland, exhausted by the cruelties of English rule, her population annihilated by one-half within living memory, her industries destroyed, her natural resources wasted, her civil liberties ended, her chosen leaders prescribed and treated as felons, now makes her appeal.

Article X of the draft covenant of the League of Nations is framed to secure national independence against the aggression of an external power. Its terms are as follows:

The High Contracting Powers undertake to respect and preserve as against external aggression the territorial integrity and existing political independence of all States members of the League. In case of any such aggression or in case of any threat or danger of such aggression the Executive Council shall advise upon the means by which this obligation shall be fulfilled.

Ireland, as a nation that has declared its independence and is pledged to the principles of freedom, justice, and peace, desires to subscribe to the Covenant of the League and to claim as against England the protection of Article X. I submit to the Conference with profound respect that

Ireland's claim is clear, and cannot with any shadow of justice be refused. Should it be rejected the consequences would be as follows:

1—Ireland henceforth must rely for her deliverance wholly upon her own efforts. No such rule has been laid down with regard to any other of the smaller nationalities whose emancipation has been made the care of the Conference.

2—Nations which never have denied the right of Ireland to freedom will deprive themselves for the future of the power of countenancing her claim, and will in consequence be bound, for the first time in history, to leave her unaided to her own resources as indicated in the preceding paragraph.

3—Article X will impose upon all nations, as a condition of membership in the League, the obligation to guarantee to Great Britain a title to the possession of Ireland and dominion over the Irish people.

Against the imposition of such slavery upon Ireland, and especially against the giving of such a guarantee of title to Great Britain, I enter on behalf of the people of Ireland, in whose name I have the honor to speak, the most emphatic protest. Great Britain's title to Ireland rests solely upon "the military power of a nation to determine the fortunes of a people over whom they have no right to rule except the right of force." The combined guarantee of such a title against the declared protest of Ireland would constitute a definite denial of "The principle of justice to all peoples and nationalities and their right to live on equal terms of liberty and safety with one another, whether strong or weak," and without the acceptance of that principle "No part of the structure of international justice can stand."

The guarantee of such a title would be subversive of "The reign of law based upon the consent of the governed and sustained by the organized opinion of mankind." The guarantee of such a title would constitute recognition of the right of a strong power to serve its own material interest and advantage through the exercise of its "exterior influence and mastery."

The guarantee of such a title would give Great Britain a warrant to make a nation weaker than herself "subject

to her purposes and interests." It would confirm the claim of Great Britain to rule and dominate the people of Ireland "even in her own internal affairs by arbitrary and irresponsible force." Any guarantee, under Article X, of territorial integrity and political independence as affecting Ireland, can rightly enure only to the benefit of the people of Ireland themselves.

In the name therefore of the people of Ireland, I ask that the Irish Nation may be invited to give their adhesion to the Covenant of the League of Nations, and that membership of the League, a membership available under Article VII even to colonies who have freely and legislatively subscribed to the supremacy of the English Imperial Parliament, shall not be denied to the Government of a free independent Irish Republic.

I have the honor to be, Sir,

Your obedient servant,

SEAN T. O'CEALLAIGH.

*Delegate of the Provisional Government
of the Irish Republic.*

Grand Hotel, Paris, March 31, 1919.

The Parliament's Letter to President Wilson

DEAR Mr. President: Herewith I have the honor to enclose copy of a letter I have this day transmitted to the Peace Conference through its president, Monsieur Georges Clemenceau. I trust that in asking you to take cognizance of this memorial, I may confidently count upon your weighing carefully the considerations therein advanced.

To what has been said in that memorial urging the justice of letting Ireland's claim to freedom be heard before a political status hateful to her is stamped with the approval and enforced by the power of the free nations of the world, may I not add that the people of Ireland look hopefully to you in a special degree for countenance and support, notably because you are the honored President of that Republic which counts amongst its most loyal and devoted citizens the greater part of the Irish race and

because they recognize in you the clearest exponent of the principles of freedom the world has seen since the days of Washington.

In their latest exercise, last December, of the inherent right of self-determination, the Irish people, at this world-crisis, have been profoundly influenced and inspired by the words you have spoken, the principles you have expounded, the rules of international conduct you have promulgated and have brought the nations to acknowledge. In these utterances they have found a source of great encouragement and highest hope. In particular they affirm, as applying specially to the case of Ireland, the following passage in your speech of September 27, 1918, in New York (Metropolitan Opera House):

The issues are these: Shall the military power of any nation or group of nations be suffered to determine the fortunes of peoples over whom they have no right to rule except the right of force? Shall strong nations be free to wrong weak nations and make them subject to their purposes and interests? Shall peoples be ruled and dominated even in their own internal affairs by arbitrary and irresponsible force or by their own will and choice? Shall there be a common standard of right and privilege for all peoples and nations, or shall the strong do as they will and the weak suffer without redress? Shall the assertion of right be haphazard and by casual alliance, or shall there be a common concert to oblige the observance of common rights?

In the clear light of these great words the Irish people, filled with hope, ask you to use your mighty influence to prevent the exception of Ireland from the principles of freedom and justice to which you are rallying the support of the world, to urge upon the Conference the duty of inviting Irish national representatives to be present at its deliberations, and to support the claim to freedom which they are waiting to place before the Tribunal of the nations.

I am, Sir, with profound respect,

Your obedient servant,

SEAN T. O'CEALLAIGH.

*Representative of the Provisional
Government of the Irish Republic.*

Grand Hotel, Paris, March 31, 1919.

The Christian Orient

The Allocution Delivered by Pope Benedict XV at the Secret Consistory, March 10, 1919.

VENERABLE BRETHREN: Before proceeding to the nomination of the Bishops for the vacant sees, which is the principal motive for which we have called you together here, we should like to put before you our present care and anxieties regarding the Christian Orient.

The Oriental Church was always an object of special care on the part of the Roman Pontiffs. Inasmuch as in providing for the government of the Universal Church they are at the same time looking to the prosperity of particular churches, it was quite just and natural that they should turn their special care to that Church of the Orient, where at the very beginning of the work of the Redemption the first flowers of the Apostolate and of martyrdom were seen, followed by glorious fruits of holiness and wisdom. Marvelous indeed was the splendor of that Church in the happy days of unity, when it gave glorious Pontiffs to this Apostolic See and when great lights of genius, virtue, and doctrine like Basil, Athanasius, the two Gregories, and Chrysostom, irradiated such brilliance on the whole Christian world. Mindful of this ancient glory, our predecessors not only saw to the preservation of the Oriental customs and traditions separately from the Latin, but also held their magnificent rites in great honor, ordaining that they should be maintained in all their purity, that the beauty of the Spouse of Christ might be the better in *vestitu deaurato circumdata varietate*. It is well known, too, that by disposition of the Holy See such rites were celebraed regularly in Rome itself, and that the Holy Pontiffs and Doctors of the Orient have been placed in the Roman Calendar, and the Roman liturgy has been adorned with their wise homilies. For the rest, proofs abound of the care of the Popes for the Oriental Church, in promoting its development by provisions of many kinds and by defending and protecting that Christianity which was so often exposed to enemy attacks. This is not the place to enumerate the warm and pressing calls which our predecessors sent out to the dissident Churches to return

at once to the center of unity and life from which they had unhappily separated themselves, and to renew the traditions of reverence and obedience towards this Apostolic See of which so splendid an example was given by the Greek Fathers in the Ecumenical Councils of Ephesus and Chalcedon.

We, too, as soon as we were raised by the hidden designs of God to the government of this Roman Church, *radix et matrix Ecclesiae Catholicae*, turned our eyes and our most loving care both to the churches of the Orient still united to this Apostolic See, *unde unitas sacerdotalis exorta est*, and to those separated from it, and, following in the footsteps of our predecessors, we determined to restore the first to their ancient glory and to lead the others back to the desired unity of faith. To attain this double aim we founded first of all a special congregation for the purpose, destined exclusively for the Oriental Church, and then an institute of higher studies where both Latins and Orientals, even dissident, could acquire a full and profound knowledge of the whole Christian Orient. And to give the Orientals the best possible proof of our benevolence we adorned this institute with the title of Pontifical, placing it under our special protection, and we reserved for ourself and our successors the Prefecture of the aforesaid congregation.

THE POPE'S RELIEF WORK.

And we did not confine our efforts to providing for the future of the Oriental Church which the institute has in charge. As long as the terrible war lasted we made every effort in our power to alleviate the immense miseries by which the peoples living in the territories of Russia, the Balkans and Turkey were oppressed. For we saw there an entire people massacred, almost exterminated, crowds of poor wretches leaving their homes, taking refuge in the mountains and falling victims to hardship and famine; in other places Christian communities scattered, priests driven out or imprisoned, churches, monasteries, schools, hospices converted to profane uses, ecclesiastical and private property brought to ruin and destruction. All that was in our power we did to remedy these evils without any distinction of nationality or religion. Our anxiety was, above all, for

the Armenians and the inhabitants of Syria and the Lebanon, as those whom we had seen most often persecuted by deportations, exposed to the tortures of hunger, and even slaughtered *en masse*.

And therefore on behalf of the Armenians in general and in particular those condemned to death or in any need of our help, personally and repeatedly we appealed to the Emperor of the Ottomans or urgently put their case before those Sovereigns who seemed to us to have most influence over him. We succeeded thus, by Divine aid, in preventing massacres in several places and in saving many lives. Moved by compassion for the many orphans of Armenia, we opened a refuge for them in Constantinople. As regards Syria and the Lebanon, in order to prevent horrors which were feared and to provide food for the inhabitants there, we appealed for the intervention and help of various governments. All sufferers in the Orient, in fact, we endeavored to help with the material and moral means in our power, assisted in our task by the zeal of our representatives. And even now that the armistice has come and the clash of war has ceased, our anxiety is still keen on behalf of the Christians of the Orient. For serious political upheavals and rekindled struggles of nationalities are hindering there the normal development of civil and religious life, especially among the subject-peoples of the Russian Empire, where the proclamation of religious liberty had aroused such hopes of a better future. In the other parts of the Orient, too, there appears before our eyes the sad spectacle of missions dispersed, Christian communities robbed of churches and pastors, peoples the prey of political convulsions, fighting among themselves for the first necessities of life.

But there is one matter on which we are most specially anxious, and that is the fate of the Holy Places, on account of the special dignity and importance for which they are so venerated by every Christian. Who can ever tell the full story of all the efforts of our predecessors to free them from the dominion of infidels, the heroic deeds and the blood shed by the Christians of the West through the centuries? And now that, amid the rejoic-

ing of all good men, they have finally returned into the hands of the Christians, our anxiety is most keen as to the decisions which the Peace Congress at Paris is soon to take concerning them. For surely it would be a terrible grief for us and for all the Christian Faithful if infidels were placed in a privileged and prominent position; much more if those most holy sanctuaries of the Christian religion were given into the charge of non-Christians.

We learn, too that non-Catholic foreigners, furnished with abundant means and profiting by the great misery and ruin that the war has brought on Palestine, are there spreading their errors. Truly harrowing indeed is the thought that souls should be losing their faith and hastening to damnation on that very spot where Jesus Christ Our Lord gained for them life eternal at the cost of His Blood. Helpless, deprived of all they have, those poor souls are stretching out to us suppliant arms imploring not only food and clothing but the rebuilding of their churches, the reopening of their schools, the restoration of their missions. To this end we have for our part already set aside a certain sum, and most willingly would we give more if the present poverty of the Holy See allowed. But it is our intention to excite the interest of the Bishops of the whole Catholic world that they may take to heart such a noble and holy cause, arousing among all the Faithful that sense of active charity which their ancestors always showed towards their brethren of the Orient.

Why the Church Objects to the Protestant Bible

From the "Catholic Advance."

WHETHER the Protestant translation is correct or erroneous, the Catholic Church objects to it chiefly because it was made in violation of the Divine authority of the Church as the teacher of mankind in the religion of Jesus Christ. It was made in pursuance of the Protestant plan to set up the Book against the Church. It was made in insubordination to the Church established by Christ and in defiance of it.

Another great objection of the Catholic Church to the Protestant version of the Bible is that the makers of it, without authority, without knowledge, without the illumination of the Holy Ghost promised by Christ to the Church which He established, presumed to declare certain parts of the Bible as not sacred and canonical, not inspired, apocryphal. They, therefore, left out of the canon of Scripture seven Books accepted by the Council of Carthage and the Council of Trent, and declared by the Catholic Church to be a part of Holy Writ. These books are: Tobias, Judith, Wisdom, Ecclesiasticus, Baruch and the First and Second Books of Machabees. They dared to omit parts of other Books, namely, Esther, chapter 10, verse 4; Esther, chapter 16, verse 24; Daniel, chapter 3, verses 24 to 90; Daniel, chapter 13, verse 1; and Daniel, chapter 14, verse 42. They have, therefore, mutilated the Bible and run counter to the attitude of the Church as maintained for more than 1,500 years.

The King James Version of the Bible has many errors of translation. They are too numerous to specify them. Thomas Ward made a book of them, together with errors in the translations made in 1562, 1577 and 1579. His book is called "Errata of the Protestant Bible; or the Truth of English Translations Examined." It showed the erroneous translations of passages of the Bible relating to the Church, to the Blessed Sacrament, to priests and the priesthood, to celibacy, to Baptism, to the confession of sin, to the Blessed Virgin, to sacred images, to purgatory, to justification, to good works, to

free-will, to the sufficiency of faith alone, to Apostolic traditions and to the Sacrament of Marriage.

Protestant scholars know that the so-called authorized Protestant Bible is incorrect, that instead of being the pure and unadulterated word of God, it is in many passages the word of erring men. They long urged the making of a new translation. This was done between 1871 and 1885, when the so-called Revised Protestant version appeared. Now, the men who made that revision adopted a rule to make as few alterations as possible, yet in the New Testament alone they made about 20,000 corrections. How many they made in the whole Bible no one has yet counted. Many other changes were proposed, especially by the American members of the revision committee, which were not finally adopted.

In all the translations, from those made by the first Protestant, down to the last revised version, there has been a constant tendency to recognize the Catholic version as correct. Even the King James Bible was modified by the Catholic translation of the New Testament made at Rheims in 1582. It would probably also have been affected by the Douay Catholic version of the Old Testament made in 1608-10 if that had been published before the King James translation was completed in 1604-11. But the revised version is nearer to the Catholic Bible than it is to the Great Bible of 1539, or the Genevan Bible of 1560, or the Elizabethan Bishops' Bible of 1568, or the King James Bible of 1611.

The Catholic Bible is founded on the Latin translation made by St. Jerome. Protestants still have all sorts of versions. The Lutherans have Luther's; the Calvinists, that of Geneva; the Zwinglians, that of Zwinglius; the English-speaking peoples have the various translations above mentioned, but they now nearly all use the King James. All these translations differ essentially from one another. The "pure and unadulterated word of God" is changed to suit the taste of German Lutherans, Swiss Calvinists and English Episcopalians, Presbyterians and Methodists. The Bible has a different religion for every one of them.

To the Catholic Church Christ entrusted the work of teaching all nations. To it was given to treasure and

to explain the Scriptures. It has the true interpretation of all the texts. It existed before the Bible was written and before printing was invented. It will exist to the end of time. Christ told us to hear it: "He who hears you, hears Me." He did not tell us to take the Bible and interpret it for ourselves. All true Catholics hear the Church. They accept the Bible as the Word of God on the authority of the Church. The book does not speak for itself. It does not prove itself. As St. Augustine said: "I would not believe the Gospel itself if the authority of the Catholic Church did not oblige me to do so."

And we say with St. Paul that if an angel from heaven were to attempt to teach any of us any doctrine different from the teaching of the Catholic Church, we could say to him: "Anathema," for we have the word of Christ, which is better than that of man or angel, to hear the Church that He established, and the promise that when we hear it we hear Him.

Lives of the Saints

Catholic Biography.

Compiled by John C. Reville, S. J.

Great Catholic Laymen:

Horgan, John J. Benziger, \$2.25

Guérin, Mother Theodore:

Life and life work of the saintly Foundress of the Sisters of Providence of St. Mary of the Woods, Indiana.

Benziger, \$2.00

Harpain, Mary Estella:

Thompson, Edward Healy Benziger, \$1.95

Hofbauer, St. Clement, C. SS. R.:

Vassall-Phillips, The Rev. O. S. R., O. S. R.

..... Benziger, \$0.95

Kempf, The Rev. Constantine, S. J.:

Holiness of the Church in the Nine-

teenth Century Benziger, \$1.75

Besides being a strong piece of apologetics, this work admirably translated into English by Father Breymann, S. J., affords edifying and consoling reading. "While the author puts forward no claim of presenting new material, he has done extremely well a work eminently worth while, and one that entitles him to the gratitude of the Faithful everywhere. The volume is

a veritable treasure-trove of human gems of multiform color and brilliancy, life-sketches that show forth the wondrous variety and ineffable charm of sanctity in a thousand and one different manifestations." (*Ave Maria*.)

Hugh of Lincoln, St.:

Thurston, The Rev. H., S. J.....Benziger, \$3.15

This is a translation of the French Cathusian life edited by the eminent Jesuit scholar.

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Bartoli, The Rev. D., S. J.....Kenedy, \$2.00

Genelli, The Rev. F., S. J.....Benziger, \$0.50

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See also "The Autobiography of St. Ignatius Loyola," edited by the Rev. J. F. X. O'Connor, S.J.

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Sketches of Jesuit Saints by the Rev. C. C. Martindale, S.J.

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O.S.B.Benziger, \$4.50

Jaricot, Pauline Marie:

Maurin, M. J.....Benziger, \$2.00

E. Shepperd has translated from the French this interesting life of the Foundress of the Association for the Propagation of the Faith and of the Living Rosary.

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There are excellent biographies of the Maid by Wyndham, Maxwell-Scott, O'Hagan, Antony, and sympathetic studies by several Protestant authors, notably by Andrew Lang, Lowell and Mark Twain.

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Kerr, Henrietta, Religious of the Sacred Heart:

Morris, The Rev. J., S. J.....Benziger, \$3.50

Knights of St. John:

Drane, Augusta Theodosia.....Benziger, \$1.10

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White, C. L.....Benziger, \$0.95

Lawrence of Brindisi, St.:

Brennan, The Rev. A., O.S.F.....Benziger, \$1.25

Lechmere, Louise Augusta:

D'Arras, The Rev. H., S. J.....Benziger, \$1.25

Lives of the Saints:

Butler, The Rev. Alban, (12 vols.)..Benziger, \$12.00

There was a time when few Catholic families were without a set of these lives. They still rank in spite of the many improvements and the advance in hagiography as a splendid contribution to Catholic literature.

Louis, St.:

Sepet, Marius (Saints' Series).....Benziger, \$1.25

Louise of France, Madame:

Brière, Leon de la.....Benziger, \$2.00

Lummis, Madame Rose:

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